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Executive Secretary

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Congress of the United States

House of Representatives

Washington, D.C. 20515

April 1985

Dear Friends:

The 1985 National Prayer Breakfast has generated many letters of appreciation from both international guests and those from the United States. The overriding theme of these communications is the joy of fellowship in Christ. There was unity of purpose and a bond of love as we thought and prayed together.

Almost 600 men and women from nations on every continent came on their own time and at their own expense, or through the encouragement of close friends. Perhaps there is no single gathering of more of the world's leaders from all levels of society meeting to discuss and pray together. Those at the head table, without exception, are involved as often as possible in regular groups. You could sense when listening to the president that he feels deeply about the things he spoke about and that he was not just giving another speech. We have all heard the phrase, "The family that prays together stays together." From my experience as chairman, I would paraphrase that by saying, "The world family that prays together will move toward peace on earth and a greater understanding and friendship with each other."

Truly, today's world is a neighborhood. Through as many natural means as possible, we are seeking to personalize the world. This can only be accomplished by praying for all people, especially those who carry heavy responsibility in every nation. Prayer leads naturally to increased contact with people from other countries, and it is most encouraging to observe how people from all walks of life, including members of Congress, are writing letters, inviting those from other nations to come here, and planning their own vacations to include visits to new friends in other lands. Gradually a world-wide family is growing in the spirit of Christ, and the National Prayer Breakfast each year becomes something of a family get-together. This is one of the reasons it is a joy and inspiration to be part of this annual coming together.

Thank you for being partners with us.

Sincerely,

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**EXECUTIVE SECRETARIAT
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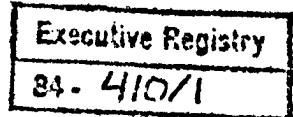
Executive Secretary

6/12/84

Date

MARK O. HATFIELD
OREGON

United States Senate
WASHINGTON, D.C.



May 1984

Dear Friend:

On a morning in early February of this year, over 3,000 persons gathered in Washington, D.C. from throughout the United States and other nations of the world for the National Prayer Breakfast. The purpose was to meet in fellowship with the Lord of the Universe and with each other, and to pray for our leaders.

The enclosed copy of the Congressional Record will give you a sense of the breakfast. One of the highlights was the presence of former Senator Jacob Javits from New York. Everyone was moved by his prayer and reading of the 23rd Psalm. Recently at our regular Senators' Breakfast, he said, "We need to pray because without it we would be either tyrants or fools."

I am sure you will realize as you read the proceedings why all were inspired and challenged by the President and former Congresswoman Barbara Jordan.

It is my sincere desire that you be enriched by the words of the 1984 Breakfast just as those who attended.

Sincerely,

A handwritten signature in dark ink, appearing to read "Mark O. Hatfield".

Mark O. Hatfield
United States Senator

MOH/tgm
Enclosure



(Not printed at Government expense)

United States
of America

Congressional Record

PROCEEDINGS AND DEBATES OF THE 98th CONGRESS, SECOND SESSION

The National Prayer Breakfast

THE NATIONAL PRAYER BREAKFAST

Mr. HATFIELD. Mr. President, it was my privilege to chair the Annual National Prayer Breakfast on February 2 at the Washington Hilton Hotel. There were 3,700 people from across this land and around the world in attendance. And by all accounts it was one of the most stirring and challenging national prayer breakfasts in years. It was indeed an honor to participate in the event with many of our colleagues and friends.

For me one of the most inspirational moments was when our former Senate colleague Jacob Javits read the scriptures and led us in prayer. His bout with debilitating illness made his presence with us a matter of some considerable sacrifice and struggle. The immeasurable benefit of his participation cannot be fully appreciated by merely reading his words.

I want to express gratitude to all of the committee members from both the Senate and the House who planned the event, and in particular to Senator BILL ARMSTRONG and his office staff who tended to the organizational details. Also a special thanks must be extended to the countless volunteers who gave hundreds of hours to the meeting of the diverse needs of the thousands of guests.

Mr. President, I ask unanimous consent that the entire transcript of the February 2, 1984, National Prayer Breakfast be printed in the RECORD.

There being no objection, the transcript was ordered to be printed in the RECORD, as follows:

NATIONAL PRAYER BREAKFAST

(Thursday, February 2, 1984, International Ballroom, Washington Hilton Hotel, Washington, D.C.)

[Opening song by the Johnston County Choral Society, Smithfield, North Carolina]

Senator HATFIELD. Ladies and gentlemen, would you all please stand for the opening prayer. The opening prayer will be given this morning by the Vice President of the United States, George Bush.

The VICE PRESIDENT. May we bow our heads.

Lord, we come to You today as people of many faiths, but one faith, that which affirms Your love and mercy. We come as a people of many traditions, but one tradition, that which celebrates Your glory. We come as proclaimers of many principles, but one principle, to love You with all our hearts and to love our neighbors as ourselves.

We ask for Your blessing on President Reagan, Mrs. Reagan and all the Members of the Congress, and on all those who give themselves to serve their country, and we ask especially that You bless our men and women in uniform, keep them well and safe.

Bless those who heal the sick and help the poor, help us affirm the power of prayer and face each other and the world, with faith, hope and love. All this we pray in Thy name. Amen.

Senator HATFIELD. Good morning. Welcome to this celebration of a worldwide fellowship of believers in the Lord Master of Creation.

The Psalmist exclaims, "Be exalted, O Lord, in Thy strength, we will sing and

praise Thy power." All of us gathered here today have an individual understanding of power and the proper exercise of power. In His wisdom, God grants to certain members of the human family the responsibility to govern, to exercise political power.

Each year we gather in this room as people representative of the leadership of the land and we acknowledge that political power and spiritual power must not be confused. St. Paul instructs us with these words: "For in Him were all things created, in Heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities, all things were created through and for Him."

Undoubtedly, the power of the spirit of God transcends all power exercised by humans, be it political power or institutional power. Superficially, the world may see us as an assemblage of greater and lesser lights, but we know deep in our heart that all of us share a common denominator. We stand here today together as sinners before a loving and forgiving God, a God of righteousness.

The word "righteousness" has taken on a meaning of personal piety in our contemporary society. But in both the Hebrew and Greek languages, "righteousness" is synonymous with the word "justice." And this God of justice, through the teachers and the prophets of the Old Testament, and in the life and ministry of Jesus Christ in the New Testament, most frequently measures our faithfulness as His followers on the basis of our relationship to the poor, the downtrodden and the outcast.

Indeed, our very spiritual destiny is intimately linked with those powerless ones who may live on the margins of society but who rest in the knowledge of a concerned and compassionate God. Therefore, this morning let us affirm our love for God by living and serving one another with the recognition that life is not lived in vast ballrooms but instead in the poverty where God calls us to serve rather than to be served.

May we assert through our lives the truth that while political power can corrupt, spiritual power can bring repentance and renewal to our souls and the soul of the Nation.

At this time I am delighted to present to you the caring and the beautiful First Lady of our Nation, Nancy Reagan.

[Applause.]

Now may I present the terrific and devoted Barbara Bush.

[Applause.]

A most remarkable achiever, Marian Javits.

[Applause.]

The dynamic First Lady of the Navy, Sheila Watkins.

[Applause.]

My very best friend, Antoinette Hatfield.

[Applause.]

We will now have a message from the Prayer Group of the House of Representatives, given by the Chairman of that group, the Honorable Charles D. Whitley.

[Applause.]

Mr. WHITLEY. It is a rare and distinct pleasure for me to bring you greetings from the men and women of the House of Representatives and particularly from our House Prayer Breakfast Group.

I want to read just a very brief passage of scripture from the Old Testament, I Kings. The situation was that the little kingdom of Israel was in very bad shape under the reign of a bad King Ahab, and Prophet Elijah felt this very keenly. He had suffered a great deal of disappointment and frustration in his own life. And he had gone out by him-

self and was in a cave near the holy mountain called Mt. Horeb or Sinai in search for God. And God directed him to come out and stand at the mouth of the cave, and He said go forth and stand upon the mount before the Lord, and behold the Lord passed by and a great and strong wind rent the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind. And after the wind, an earthquake, but the Lord was not in the earthquake. And after the earthquake, a fire, but the Lord was not in the fire. And after the fire, a still, small voice, and it was in that still, small voice that Elijah found the Lord.

This past Wednesday evening, many of you, many of us who are here this morning were in the Chamber of the House for the State of the Union Address by the President. That is always an occasion of great ceremony and considerable gravity. It is a time when we observe protocol and formality. As the President stands upon that podium delivering his message, just below him on the floor of the House sits the Chief Justice and the Associate Justices of the Supreme Court representing the Judicial Branch of our government. The President, of course, represents the Executive Branch. Just behind him sit the Vice President and the Speaker of the House, representing the Legislative Branch. And behind all of that hangs the flag which is the symbol of the union of our fifty states.

But above all of these is inscribed on the wall of the House Chamber, our national motto, "In God We Trust." But we don't always find God, we as individuals in ceremonial events of that type, and we in the House of Representatives don't always find God in the hurly-burly of legislative debate on the floor of the House and in our committees. And we don't always find God in the hectic and frantic time that we often spend in our offices with the telephones ringing and staff members scurrying back and forth and looking at important letters and signing others and returning telephone calls. And we don't always find God in a very tight and hectic schedule that we often follow when we go back to our districts.

But we can and we do find God in that still small voice that is there when we meet in small groups for fellowship, for prayer and meditation, such as our regular Thursday morning Prayer Breakfast Group and other groups, and there are a number of them that meet regularly in the House of Representatives for the specific and primary purposes of meditation and prayer and seeking God and His will for us in our lives.

And so all of us welcome you, knowing that you share this kind of search for God, that many of you belong to similar small fellowship groups throughout this land and throughout the world. So we welcome you here this morning in that spirit. We enjoy your fellowship. We earnestly and sincerely covert your prayers.

Thank you.

[Applause.]

Senator HATFIELD. Since the founding of the Republic, few have reached or earned the title of truly great who have served the United States Senate, but we have one such person here this morning who will give us selections from the Old Testament, former Senator Jacob Javits of New York.

[Applause.]

Senator JAVITS. Thank you very much, Senator Hatfield, and thank you very much for my wife and partner, Marian and Lee, for this great honor and great pleasure of joining in prayer with the President of the

United States and Mrs. Reagan and the Vice President, a dear old friend, and Mrs. Bush, and great proportion of my former colleagues in the House and especially in the Senate and, having been to these breakfasts before, the great representation of the diplomatic corps and the clergy and many distinguished fellow Americans.

It is a great honor too to repeat verses from the Old Testament which I have cherished and my family has cherished for so many decades. I shall take the liberty of reading just a few which we love and especially sharing with you the common humility which opens minds and hearts of the most cherished dreams and aspirations in prayer.

First, from the Book of Micah, Chapter 6, Verse 8: What is good, and what doth the Lord require of thee? But to do justly and to love mercy and to walk humbly with Thy God.

And now my favorite Psalm and Mark Hatfield told me it is his, too, the 23rd Psalm: The Lord is my shepherd, I shall not want. He maketh me lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the path of righteousness for His name sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me. Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil, my cup runneth over. Surely, goodness, and mercy shall follow me all the days of my life; and I will dwell in the House of the Lord forever.

And now, with your indulgence, my own prayer: May we be capable of respectful consideration of the views of our adversaries, and may we be active and resolute in pursuit of the passion for liberty and justice which we inherit from our civilization and our ages, for it can save us from the dread peril of extinction from weapons of destruction of our own invention, the threat of which hangs like a pall over us all.

May this passion for liberty and justice which still prevails in our land endure forever, and may it permeate the thinking and the feelings of all peoples as time goes on, whatever their form of government and whatever their social order. Amen.

Senator HATFIELD. Willa Dorsey will now sing for us.

[Solo.]

[Applause.]

Senator HATFIELD. It may break tradition, but I don't think it will break the dignity of this gathering if you want to say "amen."

At this time we are happy to call on the Honorable Jennings Randolph to offer a message of greeting from the Senate Prayer Group.

[Applause.]

Senator RANDOLPH. President and Mrs. Reagan, Vice President and Mrs. Bush, and Antoinette and Mark, what a wonderful team. Let's cheer them. Would you do it for me?

[Applause.]

You know, those in public office and officials of government are often prone to exaggerate. I wanted to disabuse you at the very outset and say that I have checked the figures carefully. There are 3,200 worshippers in what is called the Ballroom, International Center—3,200. There are 500 gathered in the Jefferson Room. I believe that comes out to 3,700, and that is probably the largest number of individual persons, worshippers that have been at any of the prayer breakfasts since 1953.

Back across the years, of course, comes the memory to me and others who are here of Frank Carlson of Kansas, the Senator is still living. It was Frank who brought our Senate Prayer Breakfast Group into being, and that was in 1942. And so the Prayer Breakfast Group has been around for another 42 years and now we are in the year of 1984.

The first day of the Second Session of the 98th Congress was, of course, on a Monday. We heard you on Wednesday, and then between Monday and Wednesday we were having the Prayer Breakfast in the Senate. And there were some 25 Senators from across this land who came together and who worshiped that morning in the Vandenberg Room of the United States Capitol.

I have thought so very often of people who are joined together in one place or another in worship. I naturally think of that church, the Washington Cathedral, atop the highest point in the District of Columbia, Mount St. Albans, and 5,000 worshippers can come together there.

And then being a man from the hill country, I can recall and do so very often the little church called Jobe's Temple. It seats 30 in the rural section of Gilmer County, in our state. It was constructed before the War between the States. It seats people on benches, but there are no backs so, you see, one could not go to sleep without falling over the bench and attracting attention to himself.

But when I think of these gatherings of people, I think, of course, of the little table, the breakfast table there in our home in Salem, a place of peace—that's the meaning of the word. And grandpa would come in, grandma sometimes. But we sat together.

And I hope you will understand—and I think you will—that we never could begin to eat, Ernestine and I could not begin to eat, not even look longingly at what was upon the plate until the prayer had been spoken, often by papa, sometimes by mama, but very often by grandpa who had come in rather quietly to sit with us.

I do feel that there is the place of meeting which is important, but I feel more strongly that it is the personal ministry of each one of you here today and across the world and around the globe, the personal ministry, after you have left the doors, whatever the doors may be, in which you have worshipped and go out to join your brothers and sisters, believing in many places, of course, formal religions but knowing that you are healed physically, you are healed mentally, you are healed spiritually by our God.

And so this morning I hope you will let me tell you that I trust you will join your hands just now, all of you who are sitting at the tables here and in the Jefferson Room because, as Mark knows, we never go out from our Prayer Breakfast Group, where some twenty are always there—40 or 50 of the Senators are active—we stand and we hold our hands together because there is something valuable in the clasp of hands as the closing prayer is said.

Thanks for allowing the Senate Prayer Breakfast Group through me to greet you this morning.

[Applause.]

Senator HATFIELD. At this time we will have readings from the New Testament by the Secretary of Transportation, the Honorable Elizabeth Dole.

[Applause.]

Secretary DOLE. Mr. President, Mrs. Reagan, Vice President Bush, Mrs. Bush, distinguished guests at the head table and in the audience: Each of us is faced with enormous challenges, pressures and demands on our time and energies. What a joy that in times of stress we as fellow believers can turn to the Lord, realizing that through our faith we have a source of strength, wisdom and courage far beyond our own. But this kind of reliance often isn't easy.

How many times I have struggled single-handedly with a problem, only to recall belatedly that I don't have to deal with it alone. Serving God means trusting in His strength, yielding to His guidance and His will.

Through gatherings such as this, weekly bible studies and prayer breakfasts, and through the witness of our individual lives, we impart our faith to one another and we grow stronger in the Lord. Each of us is thus a blessing to the other as we face our individual challenges.

Because the words of Hebrews, Chapters 11 and 12, have meant so much to me in my spiritual journey, I would like to share some selected passages with you this morning.

And what is faith? Faith gives substance to our hopes and makes us certain of realities we do not see. By faith, Enoch was carried away to another life without passing through death. He was not to be found because God had taken him. For it is the testimony of scripture that before he was taken he had pleased God, and without faith it is impossible to please Him, for anyone who comes to God must believe that He exists and that He rewards those who search for him.

By faith, Noah divinely warned about the unseen future, took good heed and built an ark to save his household. By faith, Abraham obeyed the call to go out to a land destined for himself and his heirs and left home without knowing where he was to go. By faith, he settled as an alien in the land promised him, living in tents as did Isaac and Jacob, who were heirs of the same promise, for he was looking forward to the city with firm foundations, whose architect and builder is God.

By faith, even Sarah herself received strength to conceive, though she was past the age. By faith, Abraham when the test came, offered by Isaac. He had received the promises and yet he was on the point of offering his only son, for he reckoned that God had power even to raise from the dead.

By faith, when Moses was born, his parents hid him for three months. They were not afraid of the King's edict. By faith, Moses, when he grew up, refused to be called the son of Pharaoh's daughter, preferring to suffer hardship for the people of God, rather than enjoy the transient pleasures of sin. He considered the stigma that rests on God's anointed, greater wealth than the treasures of Egypt, for his eyes were fixed upon the coming day of recompense. By faith, he left Egypt and not because he feared the King's anger, for he was resolute as one who saw the Invisible God.

Need I say more? Time is too short for me to tell the stories of Gideon, Barak, Samson, and Jephthah, of David and Samuel and the prophets. Through faith, they overthrew kingdoms, established justice, saw God's promises fulfilled. They muzzled ravening lions, clenched the fury of fire, escaped death by the sword. Their weakness was turned to strength. These, one and all, are commemorated for their faith.

And what of ourselves? Of all these witnesses to faith around us like the cloud, we must throw off every encumbrance, every sin to which we cling and run with resolution the race for which we are entered, our eyes fixed on the Lord, on whom faith depends from start to finish.

[Applause.]

Senator HATFIELD. Would you please remain seated while I invite the Mayor of the City of Indianapolis, the Honorable William Hudnut, to offer a prayer for the national leadership.

[Applause.]

Mr. HUDNUT. Thank you, President and Mrs. Reagan, Vice President and Mrs. Bush, distinguished guests: In the spirit of Abraham Lincoln who once remarked, it is the duty of nations as well as of men to own their dependence on the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures and proven by all of history, that only those nations are blessed whose God is the Lord.

Let us Pray: Eternal God, source of all good, the ground of all being, Lord of Lords, light of lights, God of truth, God of life, God of love, God of Abraham, Isaac and Jacob, God of Ruth and Naome and Mary, God the Father of our Lord Jesus Christ, from whom to be turned is to fail, to whom to be turned is to rise, and in whom to abide is to stand fast forever. You are great and greatly to be praised. Be present, we pray, as we meet together in this 32nd Annual National Prayer Breakfast. Rule over us and in us and so imbue us with your spirit, that in faith and hope and love we may worship You this morning with reverence and gratitude and come to a clear understanding of your will for our lives and your power in time of need. As we vow to make ours a nation under God, help us to understand the difference between this and making a god of our nation, between looking upon You as the Lord of all nations and regarding You as the ally of one, between affirming my country for God and boasting God for my country, between praying humbly that we might be on your side and self-righteously asserting that You are on ours, help us to understand that You are on the side of those things that promote peace and freedom and justice, that build up rather than tear down, and draw together rather than drive apart, that contribute to the enhancement of human dignity and fulfillment and to the improvement of the quality of life, and help us to be on that side, too, O God, wisely, bravely, and sensitively. We believe You are a God of mercy as well as justice, so aware that all too often we fail to live up to the better angels in our nature. We ask for your forgiveness, pardon us for our mistakes and shortcomings, we pray, and grant that we may learn from them and become better persons, better leaders, better servants thereby. Almighty God, in your providential care for all your children, we believe you have plans for each one of us and power to make them happen. Give legislators, executives, judges, and government workers a knowledge of your will for them, for the world. Let us remember that we serve a public trust beyond personal gain or glory. May we see that our nation does not live for itself alone, but is responsible to You for

peace and justice and freedom and for the well-being of all your children. And to You, Great God, be the praise and the glory now and forever, world without end. Amen.

Senator HATFIELD. We are privileged to have with us Barbara Jordan, former Congresswoman from the 18th District of the State of Texas.

Since leaving the Congress in 1978, she has held the Lyndon B. Johnson Chair of National Policy at the University of Texas, and she has done so with great distinction.

A wise sage once observed that no person has a right to be a teacher unless he or she possesses a singular teaching. Congresswoman Jordan has made clear through her advocacy for voting rights while she was a Member of Congress and in her subsequent professorship that indeed she does possess a teaching rooted in spiritual realities of her own. We are grateful to have her this morning to share with us her very special gift. Barbara.

[Applause.]

Ms. JORDAN. Thank you very much, Mr. President. Mrs. Reagan, Vice President Bush and Barbara Bush, and there are so many others, Members and officials and people of high office that I cannot acknowledge any further.

I am delighted to be here to deliver the message for this National Prayer Breakfast. I haven't given my remarks a subject, a title, but I will tell you what I am going to talk about. I am going to talk about the necessity for using, merging the inner life and the outer life, the inner self and the outer self.

When I told my colleagues at the University of Texas that that is what I was going to talk about, they said: "I hope there are no politicians where you're going." [Laughter.]

And I said why do you say that, sir? He says, well, people who are in politics have been stripped of their inner lives, they don't have any, they are empty inside, they are slow, they are plastic.

I told him he was not telling the truth. [Laughter.]

So let us begin. Knowing that here on earth God's work must truly be our own—knowing that here on earth God's work must truly be our own. Now, you will recognize those as the closing words of John Kennedy's Inaugural Address.

Would we behave as we do behave in word, thought and deed if we truly believed that we are God's stewards on this earth? Would our policy decisions be the same that they are if we were always consciously aware of our trusteeship role on this earth?

Would our oversight responsibilities be sharper, more incisive if we believed that we are God's caretakers?

Our responses to these questions will reflect, will define how we relate our humanity to God. Your responses will also reflect the character and quality of your innate nature.

Shakespeare asks in one of his sonnets, what is your substance, whereof are you made. That's a big question. What is your substance? Whereof are you made? The answer to that question is not very simple.

Most of us would quickly retire to the Old Testament and say we are made in the image of God, and we would intone those words. But that response leaves too much unexplained. If we are made in the image of God, what is the source of our love of money? What is the source of our love of power? Profit? Wherein does greed and avarice and bitterness lie if you are made in the image of God? How do you explain your depredation of the earth and propensity to rule over other men? How do we explain if indeed we are made in the image of God our capacity to extinguish mankind?

We are very complex beings and we seem to be bifurcated between an outer self and an inner self. In my opinion—underscore "in my opinion"—the innate nature of man is good, basically good. For me, our inner self seems to be in touch with God and communicating with Him regularly. This inner self is likeable, caring, compassionate. The instincts of the inner are right ordered, well ordered. The outer self appears to be dominant and the outer self seems extraordinarily willing to negotiate those basic fundamental principles which arise from within. The outer self is our sophist to the world. Inner, outer self, each experience some victories, some defeats.

Tension between an inner and outer self is both wearing and worrying. The problem is that this tension does not have to be inner, outer, can be one, should be one. They should be in such close relationship with each other that you can't tell where one

leaves off and the other begins. They should be congruent. Our demonstrable actions reflect our inner reality.

Now, this point is made very well by Jonathan Shell who is writing a series of articles in The New Yorker on nuclear arms. This one statement I take from one of those articles: If the inner landscape of the soul does not change, the outer landscape of the world does not change either. And once the choice is made, it must, like every profound moral and spiritual decision, be continually refreshed and renewed. The inner self, notwithstanding its nature, is not static. It needs improvement. The fusion of inner and outer self should result in a whole person fully aware that God's work is truly our own. This awareness should be presaged by a personal view from each of us about the innate nature of man.

Now, I gave you my personal opinion. For centuries, the issue of the innate nature of man has been discussed: Are we good, are we evil, basically? The ancient Chinese philosopher Mencius taught this: Humans are inherently good and fall into evil ways by forgetting or losing their original capacity for goodness.

In direct opposition to that point of view, another Chinese philosopher Hun Su taught: Man is by nature evil and goodness is the result of conscious activity. And then there is the biblical view of human nature: Man was created in the image of God and fell from grace through his own act of rebellion.

Whatever your view about the nature of man, there is no precedent, historical or contemporary, for man to be two people in one. There is no precedent for that. This is a duality which we have contrived for our convenience. We can talk about this and explain our aberrant behavior without saying much more.

As a people with merged, with fused inner and outer selves, we eliminate the distinction between image and reality. We cease projecting shadows where substance is required. That person who is whole has a non-negotiable set of values, a non-negotiable set of principles. Core beliefs, they are advanced boldly. These core beliefs of this whole person includes—well, it includes several things, but I want to just mention two.

The first, justice. Justice is the flagship principle. Justice is the overarching principle. Justice is fairness. Justice is proportionality. Justice is rectification. Justice is equity. Justice.

It was Reinhold Niebuhr who said that justice is the highest ideal of society. A belief in justice is very simple: Everyone is treated fairly by everyone else. There is nothing very complicated about that belief, but the whole person has it.

This entitlement, entitled to be treated fairly by everyone else, this entitlement is so simple because it is right. It is just right that everybody is entitled to be treated as fairly as everybody else, and you need nothing sophisticated, no deep insight to recognize that basic right.

Justice should be followed by just acts. This is a belief that justice should pervade our personal and our institutional relationships.

Another ingredient, the second one that I will include in this four set of beliefs of this whole person, selfishness. Oh, that is hard. It is very difficult to attain selfishness. Why is it difficult? Well, it is just natural for self-preservation to be paramount for us. But if self-preservation is paramount, you are failing to actualize the spirit of Christ. There is no doubt about that. Self-denial feels very alien on a landscape of acquisitiveness, profits, competition, progress. Self-denial—yes, we ought to have it.

God's work is for the many, not the few. We can deny ourselves some things. If sacrifice is a requirement for the common good, let's sacrifice. That's required of us. It is so much easier to pay lip service to sacrifice than to really do it. Oh, how we like to beat our breasts and say how we are suffering and what we are giving up. But we can sacrifice. God's strengthening of us and our knowledge of God's requirements of us, which were read by Senator Javits from Micah, what does the Lord require of thee, God's strengthening of us and acknowledgement of his requirements of us will help us sacrifice.

To what end has this merger of inner and outer self occurred? What difference does it make that we have this fusion of inner and outer self? Well, if we are whole people, there are some very old words which will be used to define us, words like truth, virtue, honesty. Our political and policy decisions

will be released once we are old. Our political and policy decisions will be released, can be released for ethical analysis and hold up wonderful, with a good conscience our only sure reward, with history, the final judge or our needs.

Let us go forth and lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

Thank you.

[Applause.]

Senator HATFIELD. Thank you very much, Barbara.

Ladies and gentlemen, the President of the United States.

[Applause.]

The PRESIDENT. Thank you very much. Thank you, Mark, and thank all of you, ladies and gentlemen. Before I tell you what I was planning to say this morning, Senator Javits, you concluded your reading with a prayer so, of course, I know and understood that all of us are accustomed not to applauding prayer. But I can't help but think that all of us here have a hunger within us to applaud you for your presence here and what you have meant to this gathering.

[Applause.]

Barbara, I had a terrible fear there for a few moments that you were going to make anything I had to say redundant, but I think that maybe the two fit together.

We all in this room I know—and we know many millions more everywhere—turn to God in prayer, believe in the power and the spirit of prayer, and yet so often we direct our prayers to those problems that are immediate to us, knowing that He has promised His help to us when we turn to Him. And yet in a world today that is so torn with strife, where the divisions seems to be increasing, not people coming together within countries, divisions within the people themselves, I wonder if we have ever thought about the greatest tool that we have, that power of prayer and God's help.

If you could add together the power of prayer of the people just in this room, what would be its megatonnage, and have we maybe been neglecting this and not thinking in terms of a broader basis in which we pray to be forgiven for the animus we feel towards someone in perhaps a legitimate dispute and at the same time recognize that while the dispute will go on we have to realize that that other individual is a child of God even as we are and is loved by God as we like to feel that we are.

This power of prayer can be illustrated by a story that goes back to the Fourth Century. An Asian monk living in a little remote village, spending most of his time in prayer or attending the garden from which he obtained his sustenance—I hesitate to say the name because I am not sure I know the pronunciation, but let me take a chance—it was Telamachus, back in the Fourth Century. And then one day he thought he heard the voice of God telling him to go to Rome and, believing that he had heard, he set out and weeks and weeks later he arrived there, having traveled most of the way on foot. And it was at a time of festival in Rome, they were celebrating a triumph over the gods and he followed a crowd into the Colosseum and then there in the midst of this great crowd he saw the Gladiators come forth and stand before the emperor and say, "We who are about to die salute you," and he realized they were going to fight to the death for the entertainment of the crowds and he cried out, "In the name of Christ, stop," and his voice was lost in the tumult there in the great Colosseum. And as the games began, he made his way down through the crowd and climbed over the wall and dropped to the floor of the arena, and suddenly the crowd saw this scrawny little figure making his way out to the Gladiators and saying over and over again, "In the name of Christ, stop," and they thought it was part of the entertainment and at first they were amused. But then when they realized that it wasn't, they grew belligerent and angry and as he was pleading with the Gladiators, "In the name of Christ, stop," one of them plunged his sword into his body and, as he fell to the sand of the arena in death, his last words were, "In the name of Christ, stop."

And suddenly a strange thing happened: The Gladiators stood looking at this tiny form lying in the sand, a silence fell over the Colosseum, and then some place up in the upper tiers an individual made his way to an exit and let and others began to follow and in a dead silence everyone left the Colosseum. That was the last battle to the

death between Gladiators in the Roman Colosseum. Never again did anyone kill or did men kill each other for the entertainment of the crowd. One tiny voice that could hardly be heard above the tumult, "In the name of Christ, stop." It is something we could be saying to each other throughout the world today.

Now, several days ago while I was very concerned about what I was going to say here today and trying to think of something to say, I received through diplomatic channels a message from far out across the Pacific. Some time ago, our ambassador presented to General Romulo of the Philippines the American Medal of Freedom. Not only had he been a great friend of the United States in our time of war, but then he had spent 17 years as an ambassador here in Washington from his country to ours. And for whatever reason, he sent this message of thanks to me for the medal that had been given, and then included the farewell statement that he has made when he left Washington, left this country after those 17 years. And I had to confess, I had never been aware that there had been such a farewell message and I am quite sure that many of you hadn't, and so I am going to share it with you. I think it fits what we are talking about today.

He said: I am going home, America. For 17 years I have enjoyed your hospitality, visited every one of your fifty states. I can say

I know you well. I adore and love America. It is my second home. What I have to say now in parting is both tribute and warning. Never forget, Americans, that yours is a spiritual country. Yes, I know you are a practical people. Like others, I've marveled at your factories, your skyscrapers and your arsenals. But underlying everything else is the fact that America began as a God-loving, God-fearing, God-worshipping people, knowing that there is a spark of the Divine in each one of us. It is this respect for the dignity of the human spirit which keeps America invincible. May you always endure and, as I say again in parting, thank you, America, and farewell. May God keep you always and may you always keep God.

Thank you.
[Applause.]

Senator HATFIELD. Will you please remain standing. We will now call upon our colleague from the House of Representatives, the Honorable Daniel Akaka, to lead us in the singing of a closing hymn and then we will have a closing prayer.

Mr. AKAKA. Mr. President, Mrs. Reagan, Mr. Vice President and Mrs. Bush, distinguished friends, let us join together in singing this great classic and universal hymn, "How Great Thou Art."

[Closing song.]

Senator HATFIELD. And now to give us the closing prayer, I would like to call on the

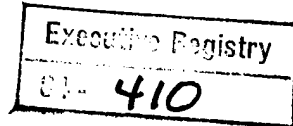
Chief of Naval Operations, Admiral James D. Watkins.

Admiral WATKINS. Would you please join me in the closing prayer: Most gracious God, our Creator, King of the Universe, Eternal Father, strong to save. This gathering has been a blessing for all of us. Our bodies have been nourished with daily bread. Our souls have been nurtured with scripture. Our minds have been inspired with wise exhortation. Therefore, Lord God, let us now go forth to our labors in the attitude of prayer, confessing that all authority in Heaven and on Earth has been given to You, conscious that we, like the centurion of old, are men and women under authority, responsible to seek and do Your will, committed to the protection of freedom, the goals of peace, the doing of justice and the love of kindness and called in strength of faith to walk forward into tomorrow and tomorrow's tomorrow, humbly in Your Holy Name. Amen.

Senator HATFIELD. May we request that each of you please remain in your positions until the President and Mrs. Reagan have been escorted from the platform, and the Vice President and Mrs. Bush have been escorted from the platform.

Thank you again, Mr. President and Mrs. Reagan, for being with us this morning.
[Applause.]

SENATOR WILLIAM L. ARMSTRONG
WASHINGTON, D.C. 20510



*DCI + Mrs. C.
are scheduled
to attend*

January 1984

Dear Friend,

I am thankful for the opportunity to write you because there are several things I want to express to men and women who are concerned about the spiritual needs of our nation.

First of all, the 1984 National Prayer Breakfast will be held Thursday, February 2nd here in Washington, D.C. This event has become increasingly meaningful to many in our nation and to the 500 people who attend from other nations. It is a unique event because so many of the powerful of the world join together for a brief time to recognize the Lord who in reality holds all the power. I believe one of the main reasons this event has such great meaning is because friends from all over the nation, who are not able to attend because of the limitation of space, are praying for us as we gather.

If you are willing to join with a few friends in your community to pray for us on February 2nd, please return the enclosed card. Your response is an encouragement to those attending the Breakfast.

The second reason I wanted to write is because I have a conviction that we can bring together the people of the world around the person of Jesus Christ. It is true that religion often divides people and some of the most difficult current conflicts are between people of opposing religious views, and this is exactly my point. We need to let go of the partisan pride that has us promoting a religious institution and concentrate our attention on Jesus Christ, who will unite us as we are drawn to him.

The enclosed article by one of Britain's foremost thinkers, Dr. John R. W. Stott, expresses so well the relevance of Jesus Christ to world issues. I think you will find it of interest.

May each of us continue to live private and public lives which are a credit to the Lord.

Sincerely,

A large, stylized handwritten signature of William L. Armstrong. Below the signature, the name "William L. Armstrong" is printed. A long arrow points from the bottom of the signature down towards the bottom right of the page.

William L. Armstrong.

enclosures

DCI
EXEC
REG
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Please correct address if necessary, and return.

☐ Listed on back are names and addresses of friends I
would like to receive these letters.

The purpose of these Leadership Letters is to share the
expressed thoughts of people in public life about spiritual
values and the relevance of Jesus Christ. Responsible
persons involved in the leadership/prayer breakfast
groups have taken the responsibility to gather this material
and send it to you.

☐ Enclosed is a tax deductible contribution of \$ _____
to help cover the cost of these messages and letters. All funds are used
for this purpose only. Checks should be made payable to Leadership
Letter.

The Honorable William E. Colby
Director
Central Intelligence Agency
Washington, DC 20505

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“IN CHRIST” THE MEANING AND IMPLICATIONS OF THE GOSPEL OF JESUS CHRIST

John R. W. Stott

When we meet some people we know immediately and instinctively that they are different. We are anxious to learn their secret. It is not the way they dress or talk or behave, although it influences these things. It is not that they have affixed a name tag to themselves and proclaimed themselves the adherent of a particular religion or ideology. It's not even that they have a strict moral code which they faithfully follow. It is that they know Jesus Christ, and that he is a living reality to them. They dwell in him and he dwells in them. He is the source of their life and it shows in everything they do.

Not merely in the words you say,
Not only in your deeds confessed,
But in the most unconscious way
Is Christ expressed.
Is it a beatific smile?
A holy light upon your brow?
Oh no! I felt his presence
When you laughed just now.
To me, 'twas not the truth you taught,
To you so clear, to me still dim,
But when you came you brought
A sense of him.
And from your eyes he beckons me
And from your heart his love is shed,
Till I lose sight of you and see
The Christ instead.

These people have an inner serenity which adversity cannot disturb; it is the peace of Christ. They have a spiritual power that physical weakness cannot destroy; it is the power of Christ. They have a hidden vitality that even the process of dying and death cannot quench; it is the life of Christ.

To use Biblical expressions, “The peace of Christ rules in their hearts”, “the power of Christ is made perfect in their weakness”, and “the life of Christ is made manifest in their mortal flesh”.

The commonest description in the Scriptures of a follower of Jesus is that he or she is a person “in Christ”. The expressions “in Christ”, “in the Lord” and “in him” occur 164 times in the letters of Paul alone, and are indispensable to an understanding of the New Testament. To be “in Christ” does not mean to be inside Christ, as tools are in a box or our clothes in a closet, but to be organically united to Christ, as a limb is in the body or a branch is in the tree. It is this personal relationship with Christ that is the distinctive mark of his authentic followers.

The word “Christian” occurs only three times in the Bible. Because of its common misuse we could profitably dispense with it. Jesus Christ and the Apostle Paul never used the word, or at least not in their recorded teaching. What distinguishes the true followers of Jesus is neither their creed, nor their code of ethics, nor their ceremonies, nor their culture, but Christ. What is often mistakenly called “Christianity” is, in essence, neither a religion nor a system, but a person, Jesus of Nazareth.

Now let us explore some of the implications of being “in Christ”. First, to be in Christ brings *personal fulfillment* as a human being. All around us are men and women who are unfulfilled and alienated, who are asking what it means to be a human being. They are seeking the secret of satisfaction, of happiness, and are searching for their own identity. Where is it to be found?

Jesus said, “I am the Bread of Life. He who comes to me will never hunger, and he that believes in me will never thirst.” There is a hunger in the human heart which none but Christ can satisfy. There is a thirst which none but he can quench. There is an inner emptiness which only he can fill. I don't know any more striking expression of this in contemporary literature than in the writing of Malcolm Muggeridge, who said, “I may, I suppose, regard myself as being a relatively successful man. People occasionally

stare at me in the street. That's fame. I can fairly easily earn enough to qualify for admission to the highest slopes of inland revenue. That's success. Furnished with money and a little fame, even the elderly, if they care to, can partake of trendy diversions. That's pleasure. It might happen once in a while that something I said or wrote was sufficiently heeded to persuade myself that it represented a serious impact on our time. That's fulfillment. Yet I say to you, and I beg of you to believe me, multiply these tiny triumphs by a million, add them all together, and they are nothing, less than nothing, a positive impediment, measured against one draught of that living water that Christ offers to the spiritually thirsty.”

Secondly, to be in Christ brings *brotherly unity*. The expression “in Christ” has a collective as well as an individual implication. It means to be related not only to the Messiah personally, the Christ, but also to the Messianic community he came to build. Indeed, it is not possible to belong to him without simultaneously belonging to it. In this new community Jesus has abolished the barriers of race, nationality, class and sex, which normally divide mankind. In its place he has created what the Apostle Paul calls a “single New Humanity”. He writes again that “there is neither Jew nor Greek, neither slave nor free, neither male nor female, you are all one in Christ Jesus”.

Now this unity was a sensational fact in the early days of the Church. For in those days women were despised, slaves had no rights, and Jews and Gentiles were not on speaking terms. Today, however, to claim brotherly unity between the followers of Christ sounds like a rather sick joke, when so-called Christians are fighting one another in Northern Ireland and are segregated from one another in Southern Africa and elsewhere. Moreover, the Church of Jesus Christ is split into Catholic, Orthodox and Protestant, and Protestantism is further splintered into five main ecumenical families, not to mention the thousands of smaller denominations and house churches. Dr. David Barrett has documented 6,000 African Independent Churches. How can we possibly claim “brotherly unity”?

Only in this way: Although every follower of Jesus should blush with shame over the fightings and factions that have disgraced the history of the Church, yet those who are truly "in Christ" enjoy a unity with one another which transcends nation and denomination, race and rank, class and culture.

I quote Bishop Stephen Neil: "In the fellowship of those who are bound together by personal loyalty to Jesus Christ, the relationship of love reaches an intimacy and intensity unknown elsewhere. Friendship between the friends of Jesus of Nazareth is unlike any other friendship, and this ought to be the normal experience within the Church. Where it is experienced, especially across the barriers of race, nationality and language, it is one of the most convincing evidences of the continuing activity of Jesus among men."

Thirdly, to be "in Christ" brings radical transformation.

We are always in danger of trivializing what it means to be converted, or to be a follower of Jesus. To be "in Christ" is to be radically transformed, to the roots of our very being. As Paul says, "If anyone is in Christ, he is a new creation". And again, he speaks of our having died to the old life and risen again with Christ to a life that is new.

Notice that creation and resurrection language are the only vocabulary that can do justice to the experience of new life in Christ. And new life in Christ leads inevitably to a new lifestyle, with a new value system and new moral standards, as becomes plain to those who read the Sermon on the Mount. In that Sermon, Jesus sets before us a choice between two value systems, — his own and the world's.

The world admires the powerful, the successful, the tough and the brash, the achievers and the go-getters. But Jesus says, "Blessed are the poor in spirit," who are humble before God.

"Blessed are the meek," who are humble towards one another.

The world's model, like that of the 19th century German philosopher, Nietzsche, is the super-man, tough and overbearing. But the model of Jesus is still the little child.

The world is concerned with appearances, external conformity to conventions, rules and regulations. But Jesus again and again talks about the heart, "the pure in heart", or "where your treasure is, there your heart will be also".

The world says, "Sex is for fun, enjoyment without commitment." But Jesus says, "Sex is for love, enjoyment within commitment."

The world's philosophy is, "Give as good as you get. Love those who love you and repay evil for evil." But Jesus still says, "Love your enemies, pray for those who persecute you, do good to those who hate you, overcome evil with good."

The mind-set of the world is extremely materialistic, covetous for consumer goods. But Jesus says, "Don't be anxious about what to eat and drink and wear. Instead, seek first God's rule and God's righteousness."

We have no liberty to dismiss the teachings of Jesus as unpractical and unrealistic, or to convert it into a prudential little middle-class respectability. No, no, Jesus still says to us, "You've got to choose. Nobody can serve two masters." We have to choose between him and the world — between the broad road that leads to destruction and the narrow way that leads to life.

But are the followers of Jesus interested only in themselves and one another, and let the rest of the world go hang? No. Jesus told us to be the salt and light of the world. That is, he means us to permeate secular society, seeking to arrest its social decay, as the salt hinders decay in fish and meat. He means us to be the light of the world, shining into the darkness of its tragedy and evil.

You know the name, perhaps, of Robert Bellah, who is a sociologist at the University of California at Berkeley, and also head of the Center of Japanese and Korean Studies there. In an interview with him some years ago, I read to my astonishment that he said this: "We should not underestimate the significance of the small group of people who have a new vision of a just and gentle world. In Japan a very small minority of Protestant Christians introduced ethics into politics and had an impact beyond all proportion to their numbers. They were central in the begin-

nings of the women's movement, labor unions and virtually every reform movement." Then he added; "The quality of a culture may be changed when two percent of its people have a new vision." Now we are many more than two percent. We could have a far greater impact on society if we were truly the salt and the light of the world.

Sharing the good news of Jesus is not to be the hobby of a few eccentric enthusiasts. Mission is the concern of every follower of Jesus.

But there is a precaution that I need to add. To proclaim the uniqueness of Jesus is one thing; to proclaim the superiority of Western Civilization or ecclesiastical culture is something quite, quite different.

The 19th Century missionaries were great in their self-sacrifice and their courage, and we honor them for their devotion. Would that we had half their zeal for Christ! But with the benefit of hindsight, we have to say that they made a grave mistake in confusing the gospel with culture. The most striking example I have found is in West Africa, where I have seen with my own eyes Gothic spires rising above the coconut palms and Anglican bishops sweating copiously in Medieval European dress. And I've heard African tongues trying to speak Jacobean English. It's ludicrous.

Stanley Jones, who was himself an American Methodist missionary to India, put it strikingly. At the end of his book, *The Christ of the Indian Road*, he writes, "There is a beautiful Indian marriage custom, that dimly illustrates our task in India and where it ends. At the wedding ceremony in India, the women friends of the bride accompany her with music to the home of the bridegroom. They usher her into the presence of the bridegroom, but that is as far as they can go. They then retire and leave her with him. "And that," he says, "is our joyous task in India. To know Him, to introduce Him, and then to retire. Not necessarily geographically, but to trust India with Christ, and trust Christ with India. We can only go so far. He and India must go the rest of the way."

Our concern as followers of Jesus is neither with a religion called "Christianity", nor with a

culture called "Western Civilization", but with a person, Jesus of Nazareth, the one and only God-man who lived a perfect life of love, died on the cross for our sins, bearing in his own person the condemnation that we deserve, was raised in triumph from the grave and is now alive, accessible and available to us through the Holy Spirit. He is also coming again one day in sheer magnificence, that every knee should bow to him. That is the Person with whom we are concerned.

To be "in Christ" is to find personal fulfillment, to enjoy brotherly unity, and to experience a radical transformation. Only then can we become the world's salt and light, sharing the good news with others, making an impact on society, and above everything else seeking to bring honor and glory to his wonderful Name.

Article edited from a message by John R. W. Stott at the Leadership Luncheon following the 1983 National Prayer Breakfast in Washington, D.C.

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